

GLOSSARY

<i>Ācārya:</i>	A term used most commonly to refer to a founder of a <i>darshan</i> , founder of a religious doctrine. A teacher.
<i>Adharma:</i>	That which does not conform to <i>dharma</i> , sinful, non-righteous.
<i>Ahaṁkāra:</i>	Ego.
<i>Ahiṁsā:</i>	Non-injury, in mind, action, and speech.
<i>Ākāśa:</i>	Space.
<i>Akṣara:</i>	Akṣarabrahman, see also Brahma. One of the five eternal ontological entities, beyond <i>māyā</i> but inferior to Parabrahman (God).
<i>Akṣaradhāma:</i>	The divine abode of Bhagavān Svāmīnārāyaṇa.
<i>Akṣararūpa:</i>	Like Akṣara. Also, <i>brahmarūpa</i> . This refers to the highest spiritual state, of the liberated soul, wherein a <i>jīva</i> or <i>īśvara</i> attains certain qualities of Akṣarabrahman so that it is free of all <i>māyic</i> influences and can offer the highest devotion to Parabrahman, forever consuming his ultimate bliss.
<i>Amāvasa:</i>	The last day of the dark half of a lunar month.
<i>Āmbāvadī:</i>	Mango orchard.
<i>Aṁga:</i>	A habit, a liking e.g., an <i>Aṁga</i> for <i>kathā</i> , <i>sevā</i> , singing <i>kirtana</i> , <i>dhyāna</i> .
<i>Amṛta:</i>	Nectar which renders immortality.
<i>Aṁtardṛṣṭi:</i>	To look inwards, to introspect.
<i>Anādī:</i>	Without beginning.

<i>Antahkaraṇa:</i>	Composite form of mind, intellect, lower mind, and ego.
<i>Aṇu:</i>	atom, atomic size.
<i>Anumān:</i>	To infer; one of the means to acquiring knowledge.
<i>Anvaya:</i>	“Not separate? When used for Puruṣottama, this term implies his immanent form through which he inherently exists within all sentient beings and insentient matter. This is opposed to his <i>vyatireka</i> (distinct or particular) form.
<i>Apauruṣeya:</i>	‘Uncreated; used to describe <i>Vedas</i> and <i>Upaniṣads</i> .
<i>Archimārg:</i>	The divine path that leads to Akṣaradhāma.
<i>Asata:</i>	Untruth, falsehood.
<i>Āśrama:</i>	Building, stage of life e.g., <i>brahmacarya āśrama</i> , <i>grhastha āśrama</i> .
<i>Aṣṭāṅgayoga:</i>	Eight-fold <i>yoga</i> .
<i>Ātmā:</i>	The pure self.
<i>Ātmaniṣṭhā:</i>	The conviction that one is <i>ātmān</i> .
<i>Ātmika bhāva:</i>	To have a consciousness that one’s true self is <i>ātmān</i> and not the body.
<i>Ātmaṇṭika:</i>	Ultimate, final e.g. <i>ātmaṇṭika kalyāṇa</i> .
<i>Avagūṇa:</i>	Bad or malicious attribute.
<i>Avatāra:</i>	Incarnation.
<i>Avatārī:</i>	The cause of all incarnations.
<i>Avatarvād:</i>	Belief of avatars incarnating on earth.
<i>Avidyā:</i>	Ignorance or anti-knowledge. Also, <i>māyā</i> .
<i>Bhagavad-Gītā:</i>	One of the three sacred texts that comprise the <i>Prasthānatrayī</i> . A historical and spiritual text

	encompassed within the <i>Mahābhārat</i> and contains the spiritual teachings conveyed by Bhagavān Kṛṣṇa to Arjuna.
Bhagavān:	God, Paramātmā, Parabrahman
Bhajana:	To worship, a poem praising Bhagavān.
Bhakta:	Devotee.
Bhaktī:	Devotion, worshipping.
Bhāṣya:	A commentary authored on a sacred text. <i>Bhāṣyas</i> on the <i>Prasthānatrayī</i> are authored in order to establish philosophical principles as Vedic Akṣara-Puruṣottama <i>Darśana</i> .
Bhāvanā:	Feeling, sentiment.
Brahma Muhūrta:	Period of three hours before sunrise.
Brahmā:	This is in the <i>īśvara</i> category. Different from Brahman, who is Akṣarabrahman.
Brahmabhāva:	Qualitative oneness with Brahman; See <i>akṣararūpa</i> .
Brahmacārī:	One who observes <i>Brahmacarya</i> and whose <i>indriyas</i> are immersed in <i>Brahman</i> .
Brahmacarya:	Eight-fold celibacy and being immersed in Brahman. ‘Celibacy’ is only at the physical level. It does not include the mind and <i>ātmān</i> , nor being immersed in Brahman.
Brahman:	Akṣara, one of the five eternal realities, Ideal devotee and abode of Bhagavān Svāmīnārāyaṇa.
Brahmarūpa:	See <i>Akṣararūpa</i> .
Brahmasūtra:	One of the three sacred texts of the <i>Prasthānatrayī</i> . Authored by Maharshi Bādarāyan Vyās, the <i>Brahmasūtra</i> has been

	created based on the <i>Upaniṣads</i> ; they interpret and substantiate the principles that have been declared in the <i>Upaniṣads</i> .
<i>Brahmasvarūpa-Guru:</i>	See <i>Akṣarabrahmasvarūpa Guru</i> .
<i>Brahmatanu:</i>	A divine body. One gets in Akṣaradhāma after liberation. The <i>brahmic</i> form.
<i>Brahmavidyā:</i>	Knowledge of Brahman and Parabrahman. Also, <i>parāvidyā</i> .
<i>Buddhi:</i>	Intellect (n.b. This is a minimal meaning).
<i>Chaitanya:</i>	‘Sentience’; consciousness; synonymous with <i>cetana</i> .
<i>Chitt:</i>	The lower mind (n.b. This is a limited meaning).
<i>Cidākāśa:</i>	This is the impersonal, shapeless form of Akṣarabrahman; the eternal conscious space that pervades and boulder all of creation.
<i>Cintana:</i>	Reflection, to think.
<i>Cos:</i>	a measure of distance (1 <i>Gujarātī</i> cos = 1.5 miles or 1 league).
<i>Daharākāśh:</i>	A term that refers to <i>chidākāśh</i> within the <i>Chhāndogya</i> Upanishad. See <i>chidākāśh</i> . <i>Daharvidyā</i> , the knowledge of <i>daharākāśh</i> , also known as <i>chidākāśh</i> .
<i>Darśana:</i>	To see. Verb is used only for looking reverentially at God, His <i>sādhū</i> or <i>mūrti</i> , and simultaneously feel that one is being blessed by them.
<i>Dāsbhāva:</i>	The feeling of servitude.
<i>Deva:</i>	Deity.

<i>Dharma:</i>	A term that encompasses: divine law, a path of righteousness, moral duty, ethical conduct, justice, responsibility, religion, and truth. See also <i>ekāntik dharma</i> .
<i>Dharma:</i>	Composite <i>dharma</i> of <i>dharma</i> , <i>jnana</i> , <i>vairāgya</i> and <i>bhakti</i> . Also known as <i>Bhagavad Dharma</i> in <i>Sanātana Dharma's śāstras</i> .
<i>Dikṣā:</i>	Initiation.
<i>Divyabhāva:</i>	To have an attitude of seeing divinity in all the actions of God and His <i>sādhu</i> .
<i>Doṣa:</i>	Bad attribute (a prefix) as in <i>doṣa buddhi</i> .
<i>Droha:</i>	To malign.
<i>Ekāntika</i>	
<i>Ekāntika:</i>	Single-minded, as in <i>ekāntika bhakta</i> .
<i>Ekaṭāṇā:</i>	Form of fasting when only one meal is taken per day.
<i>Garbhagr̥ha:</i>	Sanctum sanctorum in a <i>mandira</i> where the <i>murtis</i> are consecrated.
<i>Goṣṭi:</i>	To discuss the <i>kathā</i> one has heard.
<i>Grantha:</i>	Text. Scripture
<i>Gṛhastha:</i>	Householder.
<i>Guṇa(s):</i>	The attribute(s), of <i>rajas</i> , <i>tamas</i> , and <i>sattva</i> . Also used in a positive way, e.g., ‘to look at his <i>guṇas</i> ’ (virtues).
<i>Guṇātīta</i>	One who is above the three <i>guṇas</i> of <i>rajas</i> , <i>tamas</i> and <i>sattva</i> ; above <i>māyā</i> .
<i>Guru-paramparā:</i>	This refers to the unbroken succession of <i>unātīta Brahmasvarūpa Gurus</i> who serve as the medium

	of Parabrahman on earth through whom he is accessible and ultimate liberation is possible.
<i>Hansa:</i>	The highest order of ascetics.
<i>Havelī:</i>	A grand palatial building, usually with exquisite wooden carvings.
<i>Hunḍī:</i>	A bill of exchange, commonly used in trading before the advent of modern banking.
<i>Indriyas:</i>	The senses, five <i>karma indriyas</i> and five <i>jñāna indriyas</i> .
<i>Iṣṭadeva:</i>	The <i>Bhagavān</i> that is the focus of one's worship.
<i>Īśvara:</i>	One of the five eternal realities, a cosmic being.
<i>Jaḍa:</i>	Inanimate, non-sentient.
<i>Jāgrata:</i>	State of wakefulness.
<i>Jīva</i> or <i>Jīvātmā:</i>	One of the five eternal realities.
<i>Jīvanamukti:</i>	To experience liberation whilst living to attain the <i>brāhmic</i> state in this very body and experience the supreme bliss of Puruṣottama in this world.
<i>Jñāna:</i>	Knowledge, one of the four attributes of <i>ekāntik dharma</i> . The thorough knowledge of ātman and paramātmā.
<i>Kāla:</i>	Time.
<i>Kalyāṇa Yātrā:</i>	Pilgrimage to redeem devotees of God.
<i>Kalyāṇa:</i>	See <i>mokṣa</i> .
<i>Kalyāṇakārī:</i>	Redemptive.
<i>Kāraṇa</i> body:	One of the three bodies of the <i>jīva</i> ; the causal body which comprises of negative attributes, such as ego, possessiveness, greed, and lust.

<i>Karikā:</i>	Verses that conclude each discussion within the Svāmīnārāyaṇa. <i>siddhānt-sudhā vād</i> -text which encapsulate the <i>sampradāy's</i> principles.
<i>Karma:</i>	Action, deed.
<i>Kathā:</i>	Discourse expounding a <i>śāstra</i> , or God and His <i>bhaktas' līlā</i> .
<i>Kirtana:</i>	Poem glorifying <i>Bhagavān</i> or His <i>satpuruṣa</i> .
<i>Kiśora:</i>	A teenager.
<i>Koṣa:</i>	A container made of leather-skin to draw water from a well.
<i>Kusaṅga:</i>	Evil Company.
<i>Lalāṭa:</i>	Forehead.
<i>Līlā:</i>	Divine action (every action of God is <i>līlā</i>).
<i>Mahanta:</i>	Head of a <i>mandira</i> , shrine or <i>maṭha</i> .
<i>Mahārāja:</i>	Short for Śrījī Mahārāja (Bhagavān Svāmīnārāyaṇa).
<i>Māhātmya:</i>	Glory and greatness.
<i>Mahimā:</i>	Glory and greatness.
<i>Manana:</i>	Repeated thinking, reflecting.
<i>Mānasīpujā:</i>	<i>Pujā</i> (worship) offered mentally.
<i>Manuṣyabhāva:</i>	To attach human attributes and failings to God and His <i>sādhū</i> .
<i>Maunḍa:</i>	Measure of weight. One <i>maunḍa</i> is equal to 20 kg. Today. 40 kg.
<i>Māyā:</i>	One of the five eternal realities, illusion, <i>avidyā</i> .
<i>Mokṣa:</i>	Final emancipation of the <i>jīva</i> ; deliverance from the cycle of births and deaths and eternal ignorance.
<i>Mudrā:</i>	Coin currency.

<i>mukta:</i>	A <i>jīva</i> or <i>īśvara</i> that has acquired ultimate liberation and who dwells in Akṣaradhāma with a <i>brāhmic</i> body.
<i>Mulakagirī:</i>	Military raid to extort a financial claim.
<i>Mumukṣu:</i>	Spiritual aspirant.
<i>Murti Pujā:</i>	Worship of murti.
<i>Murti:</i>	Image.
<i>Nārāyaṇa:</i>	See Parabrahma(n).
<i>Nirbhayatā:</i>	Fearlessness.
<i>Nirguṇa:</i>	Without attributes of <i>māyā</i> .
<i>Nirvikalpa Samādhi:</i>	The state of ultimate realization.
<i>Nirvikalpa:</i>	“Without alternatives or doubts? Adjective utilized to describe conviction. Bhagavān Svāmīnārāyaṇa specifies three levels of <i>nirvikalpa</i> conviction. When one becomes <i>akṣararūpa</i> and offers worship to Puruṣottama, one is said to possess the highest level of <i>nirvikalpa</i> conviction. This state is also referred to as <i>nirvikalp samādhi</i> .
<i>Niṣedha:</i>	The “don’ts” - those which one should avoid (in contrast to <i>vidhi</i>).
<i>Niṣṭhā:</i>	Proficiency, steadiness, perfection, single-mindedness (e.g. <i>svarūpaniṣṭhā</i> , <i>ātmaniṣṭhā</i> , <i>bhaktiniṣṭhā</i>).
<i>Nitya:</i>	Eternal.
<i>Oraḍi:</i>	Small room e.g. Akṣara <i>Oraḍi</i> .
<i>Oraḍo:</i>	Room (pl. <i>oraḍo</i>).
<i>Pahora:</i>	Unit of time - equivalent to three hours.
<i>Pānca:</i>	Five (e.g. <i>pānca viśayas</i> , <i>pānca vartamānas</i>).

Parabrahman:	Bhagavān Puruṣottama (Supreme Reality).
<i>Parama-</i>	
<i>Parama:</i>	Highest, ultimate.
Paramātmā:	See Parabrahma (n).
Parameśvara:	See Parabrahma (n).
<i>Paraṃparā:</i>	Lineage, usually of spiritual <i>gurus</i> .
<i>Pāṭhaśālā:</i>	A place of learning, a school or college.
<i>Pativrata:</i>	Chaste, loyal e.g. a <i>Pativrata bhakta</i> - chaste devotee, a <i>Pativrata</i> -chaste wife.
<i>Pharālī</i> foods:	Foods edible on day of <i>Ekādaśī</i> e.g. tubers such as potatoes, cassawa, suran, dairy products, fruits, nuts, tomatoes, cabbage, <i>dudhī</i> (marrow); some forms of grain - morio, raggare.
<i>Prabhāta:</i>	Morning.
Pradhāna puruṣa:	emerges from <i>māyā</i> . Cosmic being.
<i>Pragaṭa:</i>	Manifest e.g. Bhagavān Svāmīnārāyaṇa is today <i>pragaṭa</i> through Mahanta Svāmī Mahārāja.
<i>Prahara:</i>	See Pahor.
<i>Prakṛti:</i>	Māyā
<i>Prārabdha:</i>	One of three types of <i>karmas</i> ; those which have ripened to form this present human body and which have to be borne till death.
<i>Prasthānatrayī:</i>	This is the collective term for the triadic <i>Vedānta</i> canon, namely, the <i>Upaniṣads</i> , <i>Brahmasūtra</i> and <i>Bhagavad Gītā</i> . These three are authentic scriptures through which the philosophical principles are established.
<i>Prātaḥkāla:</i>	Morning period.

<i>Pujā:</i>	Ritual of worship with materials such as <i>Kumakuma</i> , sandalwood paste, rice, flowers.
<i>Punama:</i>	See <i>Purnimā</i> .
<i>Punya:</i>	A measure of spiritual merit, opposite to sin.
<i>Purnimā:</i>	Full moon. The last day of <i>sud pakṣa</i> .
<i>Puruṣottama:</i>	See Parabrahma(n).
<i>Rājīpo:</i>	grace from God or the <i>Guru</i> .
<i>Sadguru:</i>	A high ranking <i>sādhū</i> , also a realised <i>sādhū</i> .
<i>Sādhana:</i>	Instrument, a means to an end.
<i>Sāadhanā:</i>	Spiritual endeavor.
<i>Sādhū:</i>	A Hindu ascetic.
<i>Sākār:</i>	With form.
<i>Samādhi:</i>	Trance associated with higher consciousness.
<i>Samaiyā:</i>	Festival (a term commonly used in the <i>sampradāya</i>).
<i>Sampadrāya:</i>	An organization that follows the truthful sermons (<i>sat-upadeśa</i>) given by a succession of spiritual <i>gurus</i> .
<i>Sasāṃra:</i>	Course of mundane life, worldly existence.
<i>Sat:</i>	Truth.
<i>Satī:</i>	Chaste woman, also a woman who immolated herself on the cremation pyre of her dead husband.
<i>Satkāryavāda:</i>	The doctrine of causality that accepts an effect is preexistent in its cause as a different state. Svāmīnārāyaṇa believes in <i>satkāryavāda</i> .
<i>Satpuruṣa:</i>	The <i>sādhū</i> who has a constant rapport with God, the <i>Guṇātīta Sādhū</i> .

<i>Satsaṃga:</i>	Synonym for the <i>Svāmīnārāyaṇa Sampradāya</i> , also used as a verb, meaning to be in the company of <i>sādhus</i> , to study <i>śāstras</i> .
<i>Satsaṃgī:</i>	A member of the <i>satsaṃga</i> .
<i>Sevā:</i>	Selfless service (usually, but not necessarily meaning physical service).
<i>Shaddarshan:</i>	The collective term for the six prominent Vedic darśanas, which include (1) <i>Sāṃkhya Darśana</i> (2) <i>Yoga Darśana</i> (3) <i>Nyāy Darśana</i> (4) <i>Vaiśeṣika Darśana</i> (5) <i>Karmamīmāṃsā Darśana</i> (6) <i>Vedānta Darśana</i> .
<i>Shāstra:</i>	A text by which self-governance and self-control (e.g., <i>Śruti shāstras</i> , <i>Śikṣāpatrī</i>) are imbibed and which truthfully throws light upon a subject. (e.g. <i>Brahma Sutras</i> , <i>Vacanāmṛta</i>)- <i>Shāsanat shamsanat shāstram</i> .
<i>Siddhānta:</i>	A conclusive principle or doctrine,
<i>Siddhāntic:</i>	Of or pertaining to <i>siddhānta</i> ; doctrinal.
<i>Śloka:</i>	Verse. A mantra of the <i>Vedas</i> ; can also refer to the <i>Vedas</i> .
<i>Smṛti:</i>	To recall, to remember a divine episode of God or <i>satpuruṣa</i> .
<i>Smṛtis:</i>	The Remembered texts - the <i>Upaniṣads</i> , as well as texts by Yājñavalkya, Manu, Parāśara etc. (Loyā 9).
<i>Śrutis:</i>	The Revealed texts - the Four <i>Vedas</i> .
<i>Sthula</i> body:	One of the three bodies of the <i>jīva</i> ; the gross body which is formed from the five elements.
<i>Sud pakṣa:</i>	Bright half of lunar month.

<i>Sūkṣma</i> body:	One of the three bodies of the <i>jīva</i> ; the subtle body which comprises the mind, senses and others.
<i>Śuṣka-Vedāntīs</i> :	A cult of people who believe they are <i>Brahman</i> and above the observance of the codes of <i>dharma</i> .
<i>Suṣupti</i> :	One of the three states of the <i>jīva</i> ; the state of deep sleep, where one does not even dream.
<i>Suṣupti</i> :	State of deep sleep, during which an individual is totally devoid of any form of perception.
<i>Sutra</i> :	An aphorism, which is characterized by “that which is composed of few words, is clear, does not contain long sentences, and is capable of expressing the essential message.”
<i>Svāmī</i> :	A <i>sādhu</i> , also - master, guardian.
<i>Svāmīnārāyaṇa mahāmantra</i> :	The doctrinal <i>mantra</i> given by Bhagavān Svāmīnārāyaṇa which devotees of the <i>Svāmīnārāyaṇa Sampradāy</i> regularly chant.
<i>Svāmīnārāyaṇabhāṣya</i> :	A commentary on all three sacred texts of the <i>Prasthāntṛayi</i> . This text thoroughly substantiates the Akṣarapuruṣottama <i>Darśana</i> ’s principles as being Vedic through its correlation of Parabrahman Svāmīnārāyaṇa’s teachings with scriptural revelations.
<i>Svāmīnārāyaṇa-siddhānt-sudhā</i> :	A <i>vād</i> text that is written in Sanskrit. This text is a detailed exposition of the <i>sampradāy</i> ’s principles. The principles substantiated within the <i>Svāmīnārāyaṇa- bhāṣya</i> are categorically

	presented and thoroughly discussed within the <i>vāḍ</i> text.
<i>Svāmīnīvāto</i> :	A historical and authentic compilation of the teachings conveyed by Akṣarabrahma Guṇātītānanda Svāmī, the First spiritual successor of Parabrahman Svāmīnārāyaṇa. One of the principal texts of the <i>Svāmīnārāyaṇa Sampradāy</i> .
<i>Svāmīsevakbhāy</i> :	The sentiments that a servant has for one's master. Relationship that Akṣara and <i>akṣaramuktas</i> maintain with Parabrahman.
<i>Svapana</i> :	Dream state.
<i>Svapana</i> :	One of the three states of the <i>jīva</i> ; the state in which one perceives dreams during sleep.
<i>Tamas</i> :	Part of <i>māyā</i> ; ignorance, darkness.
<i>Tāṃtrika</i> :	One who practices <i>Tantra</i> .
<i>Tantra</i> :	Body of text containing magical formularies for the worship of deities or the attainment of superhuman powers.
<i>Tyāgī</i> :	One who has renounced worldly life, an ascetic, a <i>sādhu</i> . It is not a life of homelessness - as believed by western scholars - since he accepts the whole world as his home.
<i>Upāsanā</i> :	To offer worship to God, by believing Him to be: <i>sarvoparī</i> (the Cause of all incarnations), <i>sada divya sākāra</i> (eternally with divine form), <i>kartā</i> (the all-doer), and <i>pragaṭa</i> (manifest).
<i>Utsava</i> :	Festival. See also <i>Samaiyā</i> .
<i>Vacana</i> :	Word, promise.

<i>Vad Pakṣa:</i>	Dark half of lunar month.
<i>Vairāgya:</i>	Detachment from material objects and pursuits.
<i>Varṇa:</i>	Social order of <i>Brahmin</i> , <i>Kṣatriya</i> , <i>Vaiśya</i> and <i>Śudra</i> . ‘Caste’ is a misnomer, a derogatory term coined by early colonial visitors and writers.
<i>Vartamāna:</i>	Vow, as in <i>pāṃca vartamānas</i> of <i>sādhus</i> .
<i>Vāsanā:</i>	Mundane desire; unfulfilled desires and impressions of past <i>karmas</i> .
<i>Vidhi:</i>	Merged with the <i>jīva</i> . Rules and rituals that are to be observed - the “do’s” (as opposed to <i>niṣedha</i> - the “don’ts”).
<i>Vidyā:</i>	Knowledge.
<i>Virya:</i>	The vital fluid, whose conservation in the body is obligatory for <i>brahmacarya</i> .
<i>Viśayas:</i>	The sense objects, especially <i>pāṃca viśayas</i> - word, touch, sight, taste, and smell.
<i>Viveka:</i>	To be able to discriminate between truth and untruth.
<i>Vrata:</i>	A vow or observance, usually concerning diet.